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A
S E R M O N

DELIVERED AT

M O R R I S - T O W N,

On Monday December 27, 1784, it being the
FESTIVAL of St. JOHN the EVANGELIST,

BEFORE THE

FRATERNITY OF FREE AND ACCEPTED

M A S O N S,

OF LODGE No. 10, in the STATE of
NEW-JERSEY.

BY THE REVEREND UZAL OGDEN.

“ IN RIGHTEOUSNESS SHALT THOU JUDGE THY
“ NEIGHBOUR.” Leviticus xix. 15.

“ IF THE SON SHALL MAKE YOU FREE, YE SHALL
“ BE FREE INDEED.” John viii. 36.

PUBLISHED AT THE REQUEST OF THE LODGE.

NEW-YORK: PRINTED BY J. M'LEAN, AND CO.

M, D C C, L X X X V.

In LODGE No. 10, State of New-Jersey,
Morris-Town, December 27, 5784.

RESOLVED,

THAT the THANKS of THIS LODGE,
be presented to the REVEREND MR.
UZALOGDEN, for his SERMON delivered
this Day before them, convened for the cele-
bration of the FESTIVAL of SAINT JOHN the
EVANGELIST.

And that Brothers, Doctor Jabez Canfield,
Major Jeremiah Bruen, and Mr. James Pitney,
be desired to request the REVEREND MR.
OGDEN, to commit said DISCOURSE to
Writing, and to beg the Favour of the Ma-
nuscript for Publication.

SAMUEL GORDON, Secretary.



TO THE WORSHIPFUL

DR. WILLIAM M'KISSACK, MASTER;

MR. ROBERT LINN, SENIOR
MR. JOHN ARMSTRONG, JUNIOR } WARDENS;

AND TO

THE OTHER OFFICERS AND MEMBERS

OF

LODGE No. 10, OF THE STATE OF NEW-JERSEY,

OF

FREE AND ACCEPTED MASONS;

THIS DISCOURSE,

PREACHED AND PUBLISHED AT THEIR DESIRE,

IS,

BY THE AUTHOR,

RESPECTFULLY INSCRIBED.

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ADVERTISEMENT.

AS the ensuing was an *extemporal Discourse*; and as some Weeks elapsed, after it was spoken, before the Author could obtain Leisure to reduce it to Writing, it cannot be presumed that it appears *verbatim* as it was delivered.

Several Sentiments have been added to the Sermon; and, it is not improbable, that a few expressions of it have been omitted.

A S E R M O N, &c.

INTRODUCTION.

AMONG the various passions we are endued with, we perceive a disposition for SOCIETY; and the indulgence of this propensity, is necessary to our felicity.

Without SOCIETY, we could neither obtain property; with safety possess it, nor be happy in it's enjoyment.

Without SOCIETY, we could not make proficiency in the arts and sciences, nor obtain even the necessaries of life.

And, indeed, without SOCIETY, our attainments of religious knowledge would be most imperfect; and in the practice of virtue, we should be extremely defective.

As SOCIETY is thus necessary to the happiness of mankind, the social passion hath been indulged by men in every clime, and in every age: And according to their genius, temper, views and designs, numerous SOCIETIES have been formed to effect various purposes.

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Some of these social COMBINATIONS have, it is true, been entered into for the accomplishment of ignoble ends ;----others have had no other object but the acquisition of wealth ; the advancement of literature, or the enjoyment of pleasure ;----while others have happily been instituted for the promotion of useful knowledge ; virtue ; benevolence, and fraternal affection :----And such, I trust, is the nature of the SOCIETY I have now the honour to address.

The institution of FREE MASONRY, it is said, is of great antiquity ;---it teacheth several useful arts, particularly ARCHITECTURE ;----it enjoins the greatest purity of morals ;----requires the exercise of the most disinterested, the most fervent charity to all men, but especially to those of the Brotherhood ; and, therefore, must have been founded in WISDOM and VIRTUE.*

SUCH

* For evidence in favour of the *Antiquity of Free Masonry*, the Reader is referred to the copy of an ancient Manuscript, deposited in the Bodleian Library, on the subject of the *Masonic Art*, transmitted by that most justly celebrated Philosopher, JOHN LOCKE, Esquire, to an English Nobleman ; which paper hath been published.

This Manuscript mentions that FREE MASONRY disseminates the knowledge of " AGRICULTURE ; ARCHITECTURE ; ASTRONOMY ; GEOMETRY ; NUMBERS ; MUSIC ; POETRY ; CHYMISTRY ; GOVERNMENT, and RELIGION."

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SUCH *being the principles of MASONRY, many persons, perhaps in every age and country, the most distinguished for the possession of POWER, SCIENCE, or RELIGION, have thought it an honour to be admitted Members of this Fraternity; and not a few of the most worthy characters in*
these

The ensuing Extracts from an *Abridgment of the CONSTITUTION of the Fraternity of FREE MASONS*, by the Reverend Doctor WILLIAM SMITH, and published by order of the Grand Lodge of Pennsylvania, will evince, that this institution inculcates PIETY towards GOD; JUSTICE and BENEVOLENCE to MANKIND, and all the private VIRTUES.

C H A P T E R I.

SECTION I. Concerning GOD and RELIGION.

“Whoever, from love of knowledge, interest, or curiosity, desires to be a MASON, is to know, that, as his foundation and great corner stone, he is firmly to believe in the ETERNAL GOD, and to pay that worship which is due to Him, as the great *Architect* and Governor of the Universe. A *Mason* is also obliged to observe the moral law, as a true *Noachida**; and if he rightly understands the Royal Art, he cannot tread in the irreligious paths of the unhappy *Libertine*, the *Deist*, nor stupid *Atheist*; nor, in any case, act against the inward light of his own conscience.”

“He will likewise shun the gross errors of *Bigotry* and *Superstition*; making a due use of his own reason, according

* SONS of Noah; the first name for Free Masons.

these UNITED STATES, *highly esteem the privilege of being of the number of* FREE and ACCEPTED MASONS.

THIS social INSTITUTION *being thus excellent in its* SYSTEM, *and thus patronised by the* GREAT
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to that liberty wherewith a *Mason is made free*. For although, in ancient times, the *Christian Masons* were CHARGED to comply with the *Christian usages* of the countries where they sojourned or worked, (they being found in all nations, and of divers religions and persuasions,) yet, it is now thought most convenient, that the Brethren in general should only be CHARGED to adhere to the *essentials* of religion in which all men agree; leaving each Brother to his own private judgment, as to particular modes and forms. Whence it follows, that all Masons are to be *good men and true*;—Men of honour and honesty, by whatever religious names or persuasions distinguished; always following that golden precept of ‘doing unto all men as (upon a change of conditions) they would that all men should do unto them.’

SECTION III. *Concerning* PRIVATE QUALITIES and DUTIES.

“ In regard to HIMSELF, whoever would be a *Mason*, should know how to practise all the private virtues. He should avoid all manner of *intemperance* or *excess*, which might obstruct his performance of the laudable duties of his Craft, or lead him into crimes which would reflect dishonour upon the ancient Fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labour justly, and not to eat any man’s bread for nought; but to pay truly for his meat and drink. What
leisure

and GOOD ; by the most respectable NAMES both among the CLERGY and LAITY.----I shall not, I apprehend, justly incur reproach, by complying with the present request of this BROTHERHOOD ; though I have reason to solicit their indulgent reception of the sentiments I may deliver ; especially

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leisure his labour allows, he is to employ in studying the Arts and Sciences with a diligent mind, that he may the better perform all his duties (as aforesaid) to his Creator, his Country, his Neighbour and himself. For, in a few words ;——‘ To walk humbly in the sight of God ; to do Justice and love Mercy,’ are the true indispensable characteristics of a real *free and accepted Mason*.”

“ For the better attainment of these shining qualities, he is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance and the like ; which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence ; at the same time, checking every disposition injurious to the world ; and promoting that love and service, which Brethren, of the same *Lodge* or Household, owe to each other. Therefore, to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are qualities inherent in the Craft, and suitable to it’s dignity. But, though a Mason is never to shut his ear unkindly to the complaints of *any* of the human species ; yet when a *Brother* is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve, without prejudice, according to his capacity.”

CHAPTER

cially, as my DISCOURSE will be extempore ;--- the discharge of the various duties of my function, in several places, not having afforded me time to commit the present Address to writing.

*THE portion of sacred Writ, that occurs to me, as most proper for this occasion,-----it expressing
the*

C H A P T E R II.

SECTION VII. *Concerning DIFFERENCES and LAW-SUITS, if any such should unhappily arise among Brethren.*

“ If a Brother doth you injury ; or if you have any difference with him about worldly or temporal business or interest, apply first to your *own* or *his* Lodge, to have the matter in dispute adjusted by the Brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge ; and you are never to enter into a *Law-Suit*, till the matter cannot be decided as above. And if it be a matter that wholly concerns *Masonry*, Law-Suits are to be entirely avoided ; and the good advice of prudent Brethren is to be followed ; as they are the best referees of such differences.”

“ But where references are either impracticable or unsuccessful, and Courts of Law or Equity must at last decide, you must still follow the general rules of *Masonry*, already laid down ; avoiding all wrath, malice, rancour, and personal ill-will, in carrying on the suit with a Brother ; neither saying nor doing any thing to hinder the continuance or renewal of that *Brotherly love* and friendship, which are the glory and cement of this ancient Fraternity.”

CHAPTER

the fundamental principles of this Society,---is contained in the first Epistle of Saint Peter; the second Chapter; and seventeenth Verse.

“ HONOUR ALL MEN. LOVE THE BROTHERHOOD, FEAR GOD. HONOUR THE KING.”

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CHAPTER IV.

CHARGES, PRAYERS, &c.

Part of a CHARGE to a new admitted MASON.

“ THERE are *three* general heads of duty which Masons ought always to inculcate, viz. to GOD, our NEIGHBOUR, and OUR SELVES.—To GOD; in never mentioning his name but with that reverential awe which a creature ought to bear to his Creator; and to look upon him always as the SUMMUM BONUM which we came into the world to enjoy; and according to that view to regulate all our pursuits:—to our NEIGHBOUR; in acting upon the *Square* of doing as we would be done by:—to OUR SELVES; in avoiding all *intemperance* and *excesses*, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession; and always keeping within due bounds, and free from all pollution.”

THE preceding particulars being attended to, we perceive the propriety of the following expressions, delivered in a SERMON by the Reverend Doctor SMITH, in *Christ-Church, Philadelphia*, before the GENERAL COMMUNICATION of FREE and ACCEPTED MASONS of the STATE of PENNSYLVANIA, December 28, 1778.

“ Be of one mind. Avoid all levity of conversation. Be sober and temperate; abstaining from every excess that would

THIS Epistle was addressed to those professed to the Christian faith, from Judaism and Gentilism, who were resident in "Pontus, Galatia, Capadocia, Asia" Minor, "and Bithynia."

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would enervate the body; debase the understanding; cherish strife, and dishonour your calling. Study to be quiet, and to do your own business with your own hands; as knowing that 'a *wise Brother's* delight is in the WORK OF HIS CRAFT.'

"Let me exhort you to frame your conduct by the *Square* of doing as you would be done by. Keep an open heart to every suffering Brother, ready to receive him as a tempest-driven voyager into a port of safety; seeking among you that relief and shelter, which he sought in vain, while toils'd upon the restless ocean of common life."

"These are fundamental principles, and practices of immutable obligation in our Society. Flowing from the fountain head of antiquity, they have rolled down to us, in pure and uncorrupted streams, through the channels of time; and, we trust, will still roll, broader and deeper, until the *dread order* of this TERRESTRIAL FABRICK shall be consummated in the *endless order* of ETERNITY. While we draw from such sacred sources, our *true Members*, as in times past, so likewise now, and in times to come, in different climes and ages, we shall be able to silence 'the tribe of scorers,' and to convince them that the only qualities we wish to honour, are those which form good men and good citizens; and the only buildings we seek to raise, are *Temples for Virtue, and Dungeons for Vice.*"

"We must seek to expand our souls to the *whole human species*; ever striving to promote their happiness to the utmost of our power. Whatever is illiberal, partial and contracted;—a selfish and unfeeling heart, coiled up within its

It was designed to establish these persons in the doctrines of Christianity they had received; to excite them to the unfeigned practice of the precepts of the Gospel; to fortify them against the power of persecution, to which they were exposed; and to suppress in those of them, who were descendants of Abraham, that impatience of Roman government, and lust for domination and power, for which, at that period, the people of Israel were so distinguished; and which, in a few succeeding years, were productive of the greatest calamities to the Jewish nation.

THE several injunctions expressed in the Text, may be regarded as an *EPITOME* of the *Exhortation to moral DUTY*, contained in the *Epistle*.----And these precepts of virtue, I beg leave to attend to in the following manner.

FIRST, to *notice* what it is to "FEAR GOD."

SECONDLY, to "HONOUR THE KING."

its own scanty orb;—we must reject from amongst us. Looking far beyond the *little distinctions* of *sect* or *party* (by which too many seek to know, and be known by, each other) we should labour to imitate the great Creator, in regarding those of every nation, religion, and tongue, who "fear him, and work righteousness."

THIRDLY,

THIRDLY, to "HONOUR ALL MEN."

LASTLY, to "LOVE THE BROTHERHOOD."

FIRST, what is it to "FEAR GOD?"

THE phrase to "*fear God*," is of the same signification as the expression, to *love*, or *serve him*.

When Joseph wished his Brethren should be informed he was a person of virtue, that they might, with greater chearfulness, suffer their Brother Simeon to be detained in custody by him, until they should return to their Father, he said, "This do and live, for I *fear God*.*"

The righteousness of Job, was expressed by the same language, "Doth Job *fear God* for naught.†"

The piety of the family of Cornelius was declared in the same mode of speech. It is mentioned that, he *feared God* with all his house.‡"

"It shall be well," says Solomon, "with those who *fear God*:§" and "the *fear of the Lord*," it was said, by this Sage, "is the beginning of wisdom.||"

"The Angel of the Lord," saith the Psalmist, "encampeth round about those who *fear*

* Gen. xlii. 18,

§ Eccl. viii. 12,

† Job i. 9.

|| Prov. ix. 10.

‡ Acts x. 2.

him :

him.*" And the *fear of the Lord*, was thus defined by this Prince of Israel. "Hearken unto me," it was said by him, "and I will teach you the *fear of the Lord*. What man is he who desireth life, and loveth many days, that he may see good?----Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good. Seek peace and pursue it.†"

And numerous other expressions there are of Scripture which declare, that, by the "*fear of God*," we are to understand a *due observance* of RELIGION; which, it may be said, consists of three particulars;----KNOWLEDGE, FAITH, and PRACTICE; and these things I beg permission to notice.

FIRST, of *religious* KNOWLEDGE;----some degree of which appears absolutely necessary to constitute a righteous character; as it is impossible we should discharge our duty, unless we are acquainted with it; as all rational faith also, is founded on knowledge, and as mankind may "perish," through a deficiency in this article.‡

However some persons may be distinguished for the acquisition of spiritual wisdom; when

* Psal. xxxiv. 7.

† Ibid. v. 11, 12, 13.

‡ Hof. iv. 6.

it is considered the blessings of the Gospel are offered to the *whole world* of mankind, we must conclude that to obtain a knowledge of its fundamental doctrines, doth not require either uncommon penetration of judgment, or intense application of mind; but that these doctrines may be apprehended with ease, by the most *inferior capacity*; or are written in such legible characters, that "he who runs may read," and understand them.

Without paying attention to those particular and favourite tenets adopted by various denominations of Christians; and by them so often contended for in a most *unchristian* manner, to the *reproach* of CHRISTIANITY and *injury* of VIRTUE; I will mention some articles of religion which, it is imagined, are clearly revealed in sacred Writ, and will not, it is conceived, be deemed unimportant.

THE first principle of religious knowledge requisite we should be acquainted with, is, that there *exists some* BEING superior to ourselves; who gave existence to creation; who inhabiteth eternity; whose knowledge is infinite; whose presence filleth all space; whose power preserves and sustains all nature, and who possesseth all possible perfection.

By the works of Creation, we are most rationally convinced of the *Being* of a God; his

his "power," as Saint Paul observes, "being clearly seen and understood by the things which are made.*"

We behold *inanimate* MATTER.----Could *this* have given *existence* to *itself*? If it could not, a thousand years ago, neither could it have produced itself at *any period*, and, therefore, it must have received it's formation from the power of *some pre-existent Being*.

But suppose MATERIALITY was *self-existent*, could it have given power and wisdom; beauty and order to itself?-----Could that which had neither thought nor power, have exercised wisdom and strength?-----Could that which had no life, have imparted life to itself, or to any other object?

But we observe matter modified by wisdom and power; harmonious and beautiful in its appearance;----and we perceive it endued with life; the power of motion also and thought;----and, therefore, *these things* could not have been *produced* by CORPOREITY, but by the *agency* of a *Being* of *power* and *wisdom*.

CAN we behold the heavens above, or the earth beneath, without acknowledging the infinite power, wisdom and goodness displayed by some, though to us, *invisible* ARCHITECT?

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Or,

* Rom. i. 20.

Or, can we contemplate our own frame, without confessing we were “fearfully and wonderfully made?*

Did we *form ourselves*?---Or do we owe our existence to CHANCE?

But the word *chance*, when, in *propriety of speech*, it hath *any meaning*, ever supposeth the agency of some Being;---as when a “lot is cast into the lap,†” or drawn, the *action* of some *person*, or *persons*, is *necessarily implied*.

Separate this idea, from the term *chance*, and it is a word devoid of any signification; there being *no such thing* as CHANCE, in any sense, different from this.

THOUGH, by the *volume of nature*, we are clearly taught the *Being of a God*;---and though from the *harmony of the spheres*, or “*melody of the morning stars,‡*” and *uniformity of order manifested in their government*, we may reasonably infer, there is but ONE GOD;---that the “*Lord he is God; that there is none else, nor any like unto him,§*” it is from *divine revelation only*, that we obtain a knowledge of the *several attributes* of the Deity; and also, of this sublime truth, that the *unity of the Godhead*, doth not exclude a *Trinity of Persons*; but

* Psal. cxxxix. 14.

† Job xxxviii. 7.

‡ Prov. xvi. 33.

§ Isai xlv. 9.

but that "there are three who bear record in heaven, the Father, the Word, and the Holy Ghost; and that these THREE ARE ONE.*"

It would be easy to adduce passages from the sacred writings to prove, that the several perfections of the Deity, are ascribed to *each* of the Persons in the Holy Trinity; and to evince that "the Father is God, the Son is God, and the Holy Ghost is God; and yet, that there are not *three Gods*, but *one God*;†" but for the sake of brevity, I shall decline this service, and observe, that it is impossible we should have a proper conception of the *Christian system*, unless we are initiated into this important doctrine of the Trinity.

THOUGH this particular of the Christian faith, cannot be fully comprehended by our imperfect understandings, it should not, therefore, be rejected by us.

There are many things which surpass our apprehension, we readily give our assent to.

We believe, for instance, there is *a God*; but the *ESSENCE* of the divine nature, which is *INFINITY itself*, will never be entirely comprehended by any *finite capacity*, *human* or *angelic*.

We believe too there is an *UNION subsisting* between the human body and soul; but we are

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unable

* 1 John, v. 7.

† Vide the Athanasian Creed.

unable to define this connection. And how many mysteries are there exhibited in the productions of nature we are compelled to acknowledge, but cannot understand?

THE wit of man, in all probability, would never have devised the doctrine of the *plurality* of Persons in the God-head: And certainly, if the propagators of the gospel had believed this doctrine to have been *fictional*; and have known Christianity itself was a *deception*, that it might have obtained *credit* in the world, *common prudence* would not have suffered them to have incorporated into a religious system, without necessity, a *tenet*, which, with men of *carnal reason*, would *necessarily* have impeded it's *success*, and been to them as a "stumbling stone and rock of offence."

Taking it for granted that the holy Apostles were possessed only of *common understanding*, we may rationally suppose, *they believed* the doctrine of the Trinity to be *true*, and the *Christian religion divine*.

Had the gospel been of human invention, *they* must have been *acquainted* with the *deceit*.

And had they *not* been persons of *common sense*, it is utterly inconceivable, circumstanced as they were, destitute of learning, reputation, and authority, how they could have prevailed with so many men, of the *greatest abilities*, both natural and acquired, to have *embraced* the *religion*

figion of JESUS, if *unsupported* by TRUTH; and at the expence of worldly honour and sinful pleasure; of liberty, property, and even life itself!

As “in God we live, and move, and have our being;*” and as the divine “law is holy, just, and good,†” how perfectly *reasonable* is it, we should be *obedient* to its *commands*?

But who of us hath duly revered the divine authority?----Have we not “all *sinned* and come short of the glory of God?‡”---And in consequence of this *moral defection*, are we not obnoxious to the *penalty* of the *heavenly law*; subject to “eternal death, the wages of sin? ||”

But, to *deliver* us from the *curse* of the *law*, even the SON of GOD *himself*, in condescension and goodness infinite, assumed our nature; § “bore our iniquities; ¶” expiated our guilt; ** became “accursed for us; ††” the “just having suffered for the unjust. ‡‡”

And that we may obtain *sanctity* of *heart*; be liberated from the vassallage of sin and Satan, and again be qualified for the enjoyment of the God of Holiness, we are “made partakers of the HOLY GHOST; |||” “renewed in
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* Acts, xvii. 28.

† Rom. vii. 12.

‡ Rom. iii. 23.

|| Ibid vi. 23.

§ John, i. 14.

¶ Isai. liii. 11.

** Rom. iii. 25.

†† Gal. iii. 13.

‡‡ 1 Peter. iii. 18.

||| Heb. vi. 4.

in the spirit of our minds,*" through its sacred influence,† and again receive the IMPRESS of the DIVINE IMAGE.‡

We perceive, therefore, that the *Gospel* is a *dispensation* of divine MERCY;----that our redemption is of free "GRACE;"§ by us *altogether unmerited*; that *Christianity* was most graciously designed to *counteract* the *effects* of SIN;----to deliver us from it's punishment and thralldom; and to restore us to purity, dignity, and bliss.

But as neither of these things can be possessed by us, so long as we *continue* in the *practice* of EVIL; we, therefore, discern that the religion we profess, cannot give *any countenance* to VICE; but forbids our indulgence of it, in thought, word, and deed.

Our Lord assures us, he did not come to abrogate the moral law, but to enforce on us an observance of it's precepts.||

And by apostolic authority, we are informed, "that Christ gave himself for us," not only "to redeem us from all iniquity,"----the condemnation due to sin,----but "to purify unto himself a peculiar people, who should be zealous of good works;"¶ be of distinguished virtue and piety.

Contrition

* Eph. iv. 23.
§ 2 Cor v. 17.

† Tit. iii. 5.
|| Mat. v. 17.

‡ Eph. ii. 8.
¶ Tit ii. 14.

Contrition of heart, for sin;* an admission into the Church of Christ, by baptism;† the commemoration of his death and passion, in the manner prescribed by him;‡” his resurrection,§ and mediatorial character in heaven;|| the immortality of our souls** and resurrection of our own bodies;†† the judgment of the world by the divine Saviour of men, who will “ render unto every man, according to his works,‡‡” and dispense everlasting and inconceivable happiness to the righteous, and unceasing and intolerable misery to the wicked:§§ *These also*, are particulars which pertain to Christianity, that I have time only to *name*.

BUT it is to *no purpose* we are informed of *these things*, unless we *believe* them.

“ *Without FAITH,*” it is said, “ it is impossible to please God; for he that cometh to Him, must believe that he is, and that he is a rewarder of those who diligently seek him.||||” Saint Paul required “ of the Jews, and also of the Greeks, repentance towards God, and FAITH in our Lord Jesus Christ.***”

Our

* Matt. iii. 2. † Ibid xxviii. 19. ‡ Ibid xxvi. 26.
 § Ibid xxviii. 6. || Heb. vii. 25. ** Luke
 xxiii. 43. †† Matt. v. 28, 29. ‡‡ Rev. xxii. 12.
 Acts x. 42. §§ Matt. xxv. 34, 41. |||| Heb. xi. 6.
 *** Acts xx. 21.

Our Saviour himself assures us, unless we believe in him, or receive the Gospel, we cannot participate of it's blessings; for "he that believeth not shall be damned.†"

As salvation is attainable *only* through Christ,‡ of necessity, therefore, those who reject his dispensation of grace, must be consigned over to eternal woe.

BUT most serious is the truth, that not any person professing FAITH in the Gospel shall be saved, unless thereby he becomes reconciled to God, and devoted to his service: Unless also, he obtains *sanctification* of soul; *renovation* of heart, through the operation of the divine Spirit; or a disposition of mind, capable of celestial joys.

For it is declared, that "Christ will be the author of eternal salvation *only* to those who obey him;§"----that "except we are *born again*, we cannot enter into the kingdom of God;§§" that "*without holiness* no man shall see the Lord," and that though our faith in Christ is so powerful as to enable us to work miracles, if it is not *productive* of righteousness; or accompanied by a *life* of undisssembled goodness, it will,
in

† Mark xvi. 16.

‡ Acts iv. 12.

§ Heb. v. 9.

§§ John iii. 3.

in no sort, be available to our salvation: but depress us lower in the gulph of perdition†.*

When, therefore, in the holy Scriptures, salvation is promised to the person possessed of faith in Christ, we must conclude it is *such* FAITH *only* as “works by Love‡;” is the parent of a sincere and universal observance of all the divine precepts;---or is attended by all *those effects* which the Gospel was designed to have on us.

To hope for the friendship of God, while we disclaim his authority;---salvation through Christ, when we do not comply with the conditions of the Gospel; or for the enjoyments of Heaven, while our hearts are polluted by sin,---would be as irrational, as futile, as it would be to expect that God would work miracles, to indulge us in sloth; or that we should behold the light, if deprived of the organs of vision!

ALTHOUGH it is most reasonable we should offer to our Almighty Creator and divine benefactor, the oblation of our hearts;---and though Christianity is calculated to deliver us from infamy and woe, and to exalt us to honour and happiness,---how often are it's benefits rejected?

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* 1 Cor. xiii. 2. James ii. 25. † Matt. x. 23.
Ibid xi. 23. Luke xii. 47. ‡ Gal. v. 6.

How many are there, even of those professing to revere this dispensation of mercy, who live regardless of its precepts; and who, in their actions with men, are so far from "doing as they would be done unto,"---that no feelings of humanity;---no sense of honour, nor any fear of divine vengeance;---nor any thing but *present* PUNISHMENT, can divert them from acts of dishonesty, barbarity, and flagrant impiety?

We therefore *perceive* the *necessity* of *human* GOVERNMENT, and the *propriety* of the *command* to "HONOUR THE KING:"

Which injunction, we are *next* to regard.

As government is intended to aid virtue, and discountenance vice; to preserve order, decorum and justice among men, and to advance their happiness,---can it be imagined it would be pleasing to the Almighty governor of the world to observe those, who, by his Providence, and in subordination to him*, are entrusted with the powers of government,---to *subvert these powers* for the *purposes* of EVIL;---to be,---NOT "a terror to evil doers and a praise to those who do well†," but the *reverse*; or, not a BLESSING, but a CURSE to MANKIND?

If

* 1 Peter ii. 14.

† Rom. xiii. 3, 4, 6.

If the God of Justice disapproves of, and will *punish*, the deeds of CRUELTY, TYRANNY or OPPRESSION of MAGISTRATES, should not those, whose SERVANTS they *should be*, manifest also, in a *proper manner*, their *disapprobation* of such conduct?

SHOULD SUBJECTS *only* be under *controul*, and KINGS, or GOVERNORS be *lawless*;---be invested with power, which, at pleasure, they may employ to the INJURY of *those* for whose BENEFIT it was committed to them?

SHOULD citizens passively submit to *illegal, unrighteous government*?

Such submission is not demanded, neither by reason, justice, wisdom nor religion.

And as such *passivity* would be to inflict misery on ourselves, and to give countenance to vice, it would, therefore, be most offensive to *that God* who "loveth righteousness and hateth iniquity*."

Unjust opposition to government is, unquestionably, *very criminal*;---but to *discourage*, to *abolish* TYRANNY, is an *exalted VIRTUE*: And sacred History mentions, that the *unrighteous* EDICTS of KINGS were *disregarded* by men the most eminent for PIETY.

D 2

Shadrach,

Shadrach, Meshach, and Abednego, for example, *refused* to worship the Image formed by NEBUCHADNEZAR, and in terms most explicit and peremptory.

“ Be it known to thee, O King!” said they to him, “ that we *will not* serve thy Gods, nor worship the golden Image which thou hast set up*.”

Though *the decree* that required this action, was *not repugnant* to the *Constitution* of the kingdom of Babylon, the Almighty manifested his *approbation* of the conduct of these persons, on this occasion, by delivering them from the power of the flames†.

What severe mandates were issued by *Pagan PRINCES*, for the suppression of Christianity?

But how were they *disobeyed* by vast numbers of primitive Christians, at the expence of their lives‡?

Even SAINT PETER *himself*, who requires to “ honour the King,”---when, by human authority forbidden to “ teach in the name of Jesus,” replied, “ whether it be right to *obey MEN, rather than GOD, judge ye§.*”

SAUL was “ *slain for his transgressions,*” and his kingdom *transferred* to DAVID||. And how fre-

* Daniel iii. 18.
 † Ibid verse 27.
 ‡ Vide the
 Ecclesiastical History of Eusebius Pamphilus.
 § Acts iv.
 || 1 Chron. x. 13, 14.

frequently did the ALMIGHTY manifest his displeasure against the KINGS of *Israel* and *Judab*, when they violated his laws, and became as SCOURGES to their SUBJECTS?

MUST the KING *only* be *honoured*?

Does the Apostle *discountenance each form* of GOVERNMENT, except the *regal*?---This cannot be pretended.

The Almighty hath left mankind to adopt *such modes* of government as they shall conceive will *most conduce* to their HAPPINESS; accordingly, various forms of government have obtained in different ages and countries;---even the JEWS were governed by JUDGES*, as well as by KINGS, and, at one period, by a PROPHETES†.

THE injunction to *honour the King*, is so far from *obliging* mankind, *without resistance*, to suffer the FETTERS of SLAVERY to be *rivetted* on them, that it *enjoins* men to *preserve inviolate* from USURPATION or TYRANNY, both INTERNAL and EXTERNAL, that *Constitution* of Government, they have made choice of, *whatever* may be its *mode*,---until by them it shall be *altered*, or *changed* for a *different form*.

And

* Judges ii. 16. &c. † Ibid iv. 4.

And it may be said, I conceive in the *utmost extent* of the expression, that the *King is duly honoured*,---when we *do thus*;---when also, by our *industry and virtue*, we contribute to the *prosperity of the community*;---when we are *obedient* to it's *laws*,---and *defray*, with *cheerfulness*, our *proportion of public expences*.

HAVING shewn what it is to "*honour the King*,"---I proceed to consider the command, to "*honour all Men*."

THE whole world of mankind, may be regarded as *one extensive Society*. And as the *God of beneficence* witheth the felicity of all his creatures, why should not we rejoice in each other's welfare?

As we were formed by the *same Almighty power*;---as we proceeded from the *same common Parent*,--"God having made of one blood all nations of men*,"---as we are supported by the *same hand of bounty*, and preserved by the *same kind Providence*,---wherefore should we not regard *each human Being* as a *Fellow-Citizen*;---be affectionately disposed towards him;---desirous to advance his happiness,---duly to "*honour him as a Man*?"

A Being

* Acts xvii. 26.

A *Being* created, even "after the IMAGE of GOD ;"*---and, though degraded by sin, possessed of properties vastly superior to any other creature on earth ?

A *Being*, deemed not unworthy the *attention* and *ministration* of ANGELS of *holiness* !

A *Being*, whom even the SON of GOD *himself* hath deigned to *notice*, and to whom he hath given the highest testimony of his AFFECTION !

And a *Being*, when delivered from the EFFECTS of EVIL, capable of serving, worshipping and enjoying GOD *for ever* !

SHALL the *brutal* CREATION generally live in harmony and peace among themselves, and *rational* CREATURES be *preying* upon each other, and withhold that tribute of HONOUR, so forcibly enjoined by justice, reason, and divine authority ?

Shall a *diversity only* of situation ; language ; customs ; manners, be deemed a *sufficient* CAUSE to deprive one another of the blessings of life, and even life itself ?

Is not *such conduct* most reproachful ; most sinful ?

And is it not to be deplored, that neither the advancement of science ; nor politeness of manners ;

* Genesis i. 27.

manners; nor the principles of religion, have yet caused *such practice* to be EXTINCT, even in the CHRISTIAN WORLD ?

O MASONRY !---How *congenial* are it's precepts of *universal benevolence* with those of the GOSPEL ?

And how do the principles of this Fraternity; with those of Christianity, *require* that mankind, should not only,---“fear God;”---“Honour the King,” and “honour all men,”---but also,

“ LOVE THE BROTHER-HOOD:”

To the performance of this duty, how *forcible* are our obligations ?

Each consideration that obligeth us to *honour all men*, enjoins us also to *love the Brother-hood*.

Though mankind, *as men*, are nearly connected with each other; as *Christians*;---how intimate, indeed is their union ?

Do they not profess to revere the same volume of divine truths ?

Do they not possess *similar pleasures* of virtue, and *promises* of future felicity ?

Are they not illumed, sanctified, and consoled by the *same divine SPIRIT* ?

Do they not combat the *same Foes* ?--- And, in their conflicts with evil, are they not sustained

tained by the *same* POWER? Have they not the *same* OBJECTS of PURSUIT, the *same* HOPES and FEARS?

Have they not the *same* INCENTIVES to excel in VIRTUE; the *same* CAUSE for GRATITUDE and LOVE?

May they not be regarded as BRANCHES of the *same* VINE, which bring forth the *same* FRUIT? *---And as PASSENGERS on the *same* OCEAN of TIME, solicitous to enter into the *same* HAVEN of everlasting REST?

How frequently are they called on, by the voice of heavenly authority, to exercise towards each other *fraternal* AFFECTION?

"A *new* commandment," says Christ, "I give unto you, that ye *love one another*?" †

This command is said to be *new*, by reason it was enforced on Christians from a *new* motive to *obedience*,---the consideration of CHRIST'S LOVE towards THEM; "LOVE ONE ANOTHER," said he, "as I have loved you." ‡

"Be kindly affectionated one to another," saith Saint Paul, "with *brotherly* LOVE, in honour preferring one another; and let love be without dissimulation." §

* John xv. 1. † Ib. xiii. 34. ‡ Ib. xv. 12.
§ Rom. xii. 9, 10.

"If ye fulfil," saith Saint James, "the royal law, according to the Scripture, thou shalt love thy neighbour as thyself, ye do well."*

"See," saith another Apostle, "that ye love one another with a pure heart fervently."† Have compassion one of another; be pitiful; be courteous."‡

"Let us love," saith Saint John, "not in word; neither in tongue; but in DEED and in TRUTH."§

Is not every temper of mind and practice *opposite* to LOVE, *forbidden*?---

"He that *hateth* his brother," we read, "is a *murderer*."||

We are exhorted to "*lay aside all malice, and guile, and envy and evil speaking*:"¶ to *divest* ourselves of "*wrath, anger and clamour*:"** and neither to *despise*,†† nor *unjustly to judge*‡‡ our brother: not, in any sort, to "*render evil for evil; railing for railing*;" but, contrariwise, *blessing*;§§"---to love even our *enemies*,||| and to *bless* our *persecutors*.¶¶

WILL not the being *devoid* of love to the

* Jam. ii. 8.

§ 1 John iii. 18.

** Eph. iv. 31.

§§ 1 Pet. iii. 9.

† 1 Pet. i. 22.

|| Ib. v. 18.

†† Rom. xiv. 10.

||| Matt. v. 44.

‡ Ib. iii. 8.

¶ 1 Pet. ii. 1.

‡‡ Matt. vii. 1.

¶¶ Rom. xii. 14.

brother-

brotherhood, be an undubitable testimony, that such professors of Christianity are destitute of its spirit ?

“ By *this*,” says our Lord, “ shall all men know that ye are my disciples, if ye love one another.”*

It is said, that “ he who *loveth not* his BROTHER, is *not* of GOD:†”----And that the love of God dwelleth *not* in him, who is possessed of this world’s goods, and seeth his brother in distress, and *doth not* minister to his wants‡.

How did our Saviour and his holy Apostles, *exemplify* their precepts of charity, in their lives and in their death ?

How careful were the primitive Christians, in general, to “ maintain good works,§” and particularly, to “ love as BRETHREN ||?”

So *distinguished* were they for the practice of *this* Duty, that their very persecutors, on beholding their deeds of benevolence, were smitten with astonishment, and with admiration exclaimed, “ See how these Christians love one another !”

BUT whither hath this virtue fled ?----How few are duly observant of the sacred injunction

* John xiii. 35.
§ Tit. iii. 8.

† 1 John iii. 10.
|| 1 Peter iii. 8.
E 2

‡ Ib. v. 17.
before

before us?----How many suffer a *difference* in religious SENTIMENT only, to seclude this godlike VIRTUE from their BREASTS?

NAY; for this *trivial cause*, how have many of those, who have presumed to "name the name of Christ," been *filled* with ANGER, HATRED and MALICE, and *every evil principle*, against each other?—And, what CREDULITY *itself* can *scarcely believe*, how have they *embued* their hands in one another's BLOOD?

Weep, O VIRTUE, weep! that the SPIRIT of the GOSPEL should have been *so little* understood or regarded!----That the MALICE of SATAN, hath thus *triumphed* over the LOVE of JESUS!----That CHRISTIANITY hath thus become, to many, an *unhappiness* and not a *blessing*.

BUT MASONS *know not* ANY CONTENTION on account of a *diversity* of religious OPINIONS. They appear, with wisdom, to have adopted the sentiments of an eminent philosopher of virtue;*--"That *those* are the *real* HERETICS, who *live* LIVES of IMPIETY."

And, without derogating from the praise due to *sincere* CHRISTIANS;---and it is hoped and believed there are *many* of this character among us;---may it not be said, with truth, that MASONS, in general, are justly distinguished for their LOVE to the BROTHERHOOD?

* Sir Isaac Newton. Vide his life.

When

When they behold a BROTHER in AFFLICTION, in *whatever* NATION he received his *birth*, or in *what* RELIGION *soever* he was *educated*,---how do they *hasten* to his RELIEF, if he ONLY "fears God and works righteousness."

How *elevated* is *such* VIRTUE?---How *deserving* PRAISE is *such* PHILANTHROPY?

BUT I will not pass those encomiums on MASONRY, which, in this respect, I conceive it *justly entitled to*, least I should incur invidious reflections from some who may be *prejudiced* against this society; *unacquainted* with its institution, or *uninformed* of the conduct of the brotherhood, in this particular;---but beg leave to put a period to this discourse, by addressing those two descriptions of persons who compose this audience.

AND *first*, permit me to solicit the attention of you,

GENTLEMEN OF THE MASONIC ORDER.

AFTER an attentive perusal of the principles of your Constitution which have been published, suffer me to congratulate you on account of their EXCELLENCE!

Suffer me also to ask, whether, *frequently*, and in ALL *respects* you *recur* to *these* PRINCIPLES, and *reduce them* to PRACTICE?

Doth

Doth not *such* CONDUCT become you?

Upon your *duly revering* the laws of your institution, doth not your own *honour* depend; and, in some degree, with those acquainted with you, the *honour* also of the whole *fraternity*?

ARE you desirous to preserve the *reputation* of the truly *ancient* and *honourable* SOCIETY of which you are *Members*?

Should you not therefore, be extremely attentive to the *characters* of those whom you shall admit into your *infant Lodge*;---that they are persons, who, among other qualifications required for the enjoyment of this privilege, are possessed of "honour and honesty; industry, economy and temperance; patience, meekness and self-denial; humanity and benevolence; that they are good citizens, of sufficient age; capable of making proficiency in the royal art; free from malice, and that cannot be charged with profane nor evil language; and that they believe in God; worship him, and make the precepts of the moral Law the rule of their lives and conversations*?"

And should you not also *maintain a proper spirit of discipline* in your LODGE?----Particu-

* Vide the Constitution of Masonry, before referred to.
larly

larly should a Member of it be guilty of the practice of any impiety, and, notwithstanding your good counsel, continue unreclaimed,----should he not be *suspended* the privilege of your Brotherhood, until he shall return to a sense of duty† ?

For will not mankind in general, whether *just* or *not so*, ever form an estimate of the nature of *Masonry*, from the conduct of those who are Members of the Society ?”

ARE you *calumniated* by any who, through ignorance, or unjust information, entertain unfavourable ideas of your Order ?---

Reville not such persons ; but convince them by the *propriety* of your *actions*, that *Free-Masonry* is not an institution of *Vice*, but of *Virtue* !”

AND remember SIRs, you are *Christian-Masons* !-----That you are under obligations numerous and most sacred, to make *conscience* of all your *deeds*, and so to live, that, in truth, you may---fear God ;---honour the Govern-

† When a person is admitted into the order of *Masonry*, he is ever considered as a *Mason*, his character as such being indefeasible ; he may, however, be suspended from the enjoyment of the privileges of the Fraternity. Vide Constitution of *Masonry*.

ment;---

ment ;---honour all men, and love your Christian and Masonic *Brotherhoods* !

How many have there been who have done honour to *Christianity* and *Masonry* ;---who have been *Christian Masons* indeed ?

With what pleasure do you reflect on their righteous *Examples* !---How should you be excited to tread in their *steps of virtue* !

AND whither have *these* steps conducted them ?

Are they lodged in that *Temple* reared by the *Almighty Architect* himself ?

Do they now enjoy *virtue, knowledge* and *society in perfection* ?

Is every *tear* wiped from the eye ?*---And will they thus be for ever blest ?

Do you not contemplate their extatick joys with rapture ?---Do you not wish to join this grand society ?

But how mortifying ; how unhappy would it be, should you be deemed unworthy of *admittance* into this place of *honour, glory* and *felicity* ; and be doomed to spend eternal ages in that habitation which is perfect *deformity* and *wretchedness* ; and with *society* depraved, infamous and miserable beyond conception !

* Rev. xxi. 4.

LET "pure and undefiled *religion*" therefore, be yours!

Act up to the *dignity* of your *character*, as *Masons*, and *Christians*!---And be animated with a noble *ambition* to be of the number of those, of these professions, who shall be the most distinguished for *virtue* and *knowledge*; *glory* and *felicity*!

MAY the *God* of wisdom and goodness prosper you in the pursuit of every thing wise and good!

May your *Lodge* be as a *Seminary* for the promotion of *knowledge*, *virtue* and *benevolence*!

May you be *blessings* to each other and to mankind in general!

And may your sacred *union* of *religion*, *wisdom* and *love*, be greatly consolidated *here*, and perfected *hereafter*!

SHOULD not those of us, who are not of this *Fraternity*, felicitate ourselves on the *Divinity* of our *Religion*?---That the *foundation* of our most holy "*Brotherhood*," was fixed when the *world* was formed,* and by infinite *wisdom*, *power* and *love*?† That "*Jesus Christ* himself, being its chief *corner stone*,"‡ it shall not, on earth,

* Rev. xiii. 8.

† 1 Cor. iii. 9.

‡ Eph. ii. 20.

be dissolved, but with *time* itself? * and that the worthy *Members* of it, in a future state, “being fitly framed together,” shall be regarded, indeed, as an “holy” and everlasting *Temple*, for the habitation of *God* through the *Spirit*? †

BUT are we, “as lively stones,” proper to be incorporated into this “spiritual *House*”? ‡

Or, to discontinue the simile, are we *Christians*, indeed?

Do we so fear *God*, as, with steadfastness, to believe his doctrine; and, with sincerity, from principle, from affection to revere his precepts?

With firmness do we trust in his veracity? --- Do we worship him in “in spirit and in truth;” love him supremely, and offer him the oblation of our hearts?

Sensible of the defilement of sin; --- that not any thing but the blood of Christ can cleanse us from its pollution, have we repaired to this “fountain, opened for sin and uncleanness;” § and, by the hand of *faith*, are we cleansed from sinful impurity?

Are our *hearts* renovated through the energy of the divine Spirit? --- Have “old things”

* Matt. xvi. 18. † Eph. ii. 21, 22. ‡ 1 Pet. ii. 5.
§ Zech. xiii. 1.

evil dispositions and practices, "past from us?" And have "all things;" our tempers and affections; hopes and fears; pursuits, desires and enjoyments,---"become new?"*

Are we so "in Christ Jesus," that we are "new Creatures†;" "born of God‖?"----Do our *actions* testify our heavenly extract?---Are we duly attendant on the performance of each relative duty?"

"Do we *honour* our GOVERNMENT?"

With freedom do we contribute to it's support, and regard it's just laws?-----Are we citizens of industry and economy; virtue and patriotism?

"Do we *honour* ALL *Men*;---exercise justice and humanity towards them, and properly respect their persons; not suffering any adventitious circumstance to occasion ourselves, unjustly, to become their foes?"

AND, in a particular manner, are we, in *affection*, attached to the *Brotherhood*?

Is our Christian charity *most diffusive*?---Does our "Love extend to ALL the Saints§," by

* 2 Cor. v. 17.
§ Col. i. 4.

† Ib.

‖ 1 John iii. 9.

whatever tenets or appellations distinguished ; or in what mode soever they perform religious worship ?

Are we free from a spirit of bigotry, prejudice and hatred to our christian brethren ?--- And, in our affection towards them, do we rise superior to the distinction of names ;---of sect and party ?

HAPPY are those who can answer these interrogatories in the affirmative !

Shall not such persons persevere in “ well doing* ;” “ covet” the highest attainments in grace†, and be emulous to surpass each other in Christian perfection ?

How soon will their graces and pleasures of virtue be perfected ?

How speedily will their conflict with sin and Satan cease ?

And how brilliant and “ unfading” will be the “ *Crown of Glory*” with which they shall be invested‡ ?

HAIL happy day ! that shall usher them into the *mansions* of celestial bliss ; that shall perfectly and for ever unite them in *love* and *happiness* with each other, and with the blest *Society* above !

* Gal. vi. 9.

† 1 Cor. xii. 31.

‡ 1 Peter v. 4.

O *Religion!* the friend of *Man!*----the greatest, best gift of *Heaven!*

What gratitude should possess our hearts for this divine favour?---And if we regard our felicity, how should we honour its precepts?

ARE there any by whom these precepts have been disregarded; who are nominal Christians only; whose whole lives have been a solemn mockery of God?

CAN such still chuse to be a reproach to Christianity and themselves; to endure the pangs of guilt, and be deprived of the joys of virtue?

Wherefore can they wish *still* to provoke the Almighty to wrath?

Is it not owing to his *great mercy* they have not received the just punishment of their deeds of vice?

For *what* momentary, sinful enjoyments, can they incline to *relinquish* immortal happiness, and *endure everlasting* and inconceivable woe?

AN *eternity* of *misery!*----Never ending excruciating pains!

How *insupportable* the idea?----How *inexpressible* the folly of *Vice?*----How great the *wisdom* of *Virtue?*

O YE of *Irreligion* !----if there are any such present ;----gratefully adore the Father of Mercies, that you are still in the world of time !

Haste, O haste ! to deplore your sins, and to avail yourselves of the divine clemency, through faith in the divine atonement for human guilt !

YET, in *this way*,----for your consolation it is mentioned,---“ with God there is *mercy* and plenteousness of redemption* ;”----“ the *blood of Christ*” being sufficient to “ *cleanse*” the believing *penitent*, however criminal he hath been, “ from ALL Sin†.”

And, that you may obtain *conquest* over your spiritual *adversaries*, and *purity of heart*, cherish the motions of the Holy Spirit ;---devote some part of *each day* to pious meditation ;----read *diligently* the divine word, and attend to it, with *seriousness*, when you shall hear it preached ; be *frequent* and *fervent* in devotion, and avoid the very “ *appearance of evil*” in thought, word, and deed !

THAT, by divine goodness, you may obtain, through CHRIST, “ wisdom and righteousness ; sanctification and redemption ;”---be delivered

* Pal. cxxx. 7.

† 1 John i. 7.

from the *effects* of *Vice*, and enjoy the *rewards* of *Virtue*; will God Almighty of his infinite mercy be graciously pleased to grant it; for the sake of the merits of the divine, compassionate Jesus; to whom with the Father and Holy Ghost, three Persons, but one God, be the ascription of all honour and glory, adoration and praise, now, henceforth and for ever!

(5)

the first of the two, and only the first
of the two, will God Almighty of his infinite
mercy bestow wisdom and grace it is for
the life of the soul, and the body, com-
pares Jesus to the Father and
John the Baptist to the Holy Spirit, be-
cause the mission of the Holy Spirit is
to dwell and abide with the Father and the
Son.

